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of the Christians to the pagans apparent, he is unable to discover the source whence the names Cosmas and Damian were derived.¹

The original Asiatic pair were saintly physicians who, after a life of beneficent works for which they refused pay, met death in peace; but in the course of time the tendency to give saints the crown of martyrdom led to the formation of the other two pairs, of which the Roman were said to have suffered under the emperor Carinus, the Arabian under Diocletian and Maximian. The three pairs, however, did not enjoy equal honor in all parts of the Christian world. In the Greek church the Asiatic and Roman pairs were especially revered; in the west the Arabian martyrs were the favorites. To them was dedicated by Pope Felix IV (526-30) the old basilica on the Roman forum, which was held in high esteem in later centuries. Their martyrdom was apparently invented in Rome.

The texts, which occupy pp. 87-225, give first the lives and miracles of the Asiatic saints and then the martyrdoms of the other two pairs. These texts depend on a complicated tradition in which thirty-six manuscripts are represented, dating from the tenth to the fourteenth centuries inclusive. No manuscript contains more than a fraction of the whole. The task of bringing order to this entangled mass of material required no little skill, but Deubner seems to have accomplished the work with a high degree of success. He has increased the number of miracles known from twenty-six to forty-eight, and in every way has enlarged our knowledge of these important saints. The words of Tillemont which Deubner prefixes to his work, "L'histoire de S. Cosme et S. Damien se peut dire entièrement incertaine et inconnue," are happily no longer true. The book is in every way worthy of the man to whose memory it is dedicated—Hermann Usener.

CLIFFORD HERSCHEL MOORE

Hans Blaufuss: Römische Feste und Feiertage nach den Tractaten über fremden Dienst (Aboda zara) in Mischna, Tosefta, Jerusalemer und babylonischem Talmud. Beilage zum Jahresberichte des Königl. Neuen Gymnasiums in Nürnberg. Nürnberg, 1909.

In the Mishna, Aboda zara, 1, 3, we read: "'These are the festivals of foreign religion, the Calends, the Saturnalia, the Q.ratisim, the Genusia of the kings—day of birth and day of death,' says Rabbi Meir; but the learned say: 'Every case of death, when the body is burned, is connected with foreign religion. If the body is not burned, it is not connected with foreign religion. The day on which the beard is cut, the day on which the hair is cut, the day of landing, the day on which one was freed from prison,

¹In his review of Weyh *Die syrische Kosmas- und Damian Legende* (Schweinfurt, 1910) in the *Berl. phil. Wochenschrift*, No. 41 (1910), col. 1286, Deubner now abandons his view that the Christian saints were directly concerned with the Dioscuroi.

the day on which one made a feast for his son—here only the day and only the individual are forbidden.’ ”

It is evident at a glance that certain of the festivals here named are of familiar Roman origin; others are not so easily recognized. Blaufuss devotes his program to the elucidation of the entire passage and to the identification of the festivals whose character is not evident to the classical philologist. In this notice we will give briefly his results.

From the Jerusalem Talmud 1, 2 it appears that by the Calends is meant the Roman festival of the new year which fell on January 1 and 3, January 2 being a *dies ater*; the Jewish interdict against dealings with the Gentiles on the Saturnalia was limited to the day of the public sacrifice and *convivium*, December 17. The group of festivals indicated by the Q.ratisim is not so apparent, but passages in the Tosephta, the Jerusalem and Babylonian Gemaras, show that the *dies imperii* (*natalis imperii*) of Augustus, April 16, and the *dies imperii* of his successors are meant. The name Q.ratisim Blaufuss connects with the Greek *κράτῆσις* = *imperium*. Genusia is easily recognized as *γενέσια*, i.e., the birthdays of the emperors and also the days on which the *divi* received their consecrations. Here not the day only, but the three days preceding the festival were forbidden. Furthermore we should note that after the *γενέσια* the Tosephta names as interdicted also the day of the emperor's marriage, the days on which he assumed new offices, as for example March 6, on which Augustus in 12 B.C. became pontifex maximus, and the day on which he recovered from a sickness. All the above are public festivals, *feriae publicae*, and as such were celebrated throughout the empire. The remaining are *feriae singulorum*, on which the prohibition extended only to the individual celebrant. It is well known that the dedication of the beard and hair when first cut was a Greek custom adopted by the Romans, and that such a dedication was made the occasion of a family festival. (*Vide* Statius *Silv.* 3, 4 and Vollmer's commentary thereto; also Martial 9, 16. 17. 36.) The successful completion of a voyage was celebrated with a sacrifice known as *ἐκβατήρια*, and the day on which this was offered must be the "day of landing" named in the Mishna. Likewise a sacrifice, *κατήρια* according to Hesychius, was made on release from prison. Finally "the day on which one made a feast for his son" is shown by the Jerusalem Talmud, Aboda zara 1, 3, to be the day of the son's marriage.

Thus the passage in the Mishna bears testimony to the influence of imperial Rome on the exclusive people. So far as one can judge who is not a Semitic scholar, Blaufuss has correctly interpreted his material, and so has made a contribution to our knowledge of the civilization of the Roman Empire. It is to be regretted that he did not touch some of the larger questions suggested by his work, but possibly the limitations of a program forbade that.